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10th Muharram

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CONTENTS

THE FIRST POINT
IMAN

The Kalimah

The Kalimah has two basic aspects. Both these aspects are obligatory and essential in order to be a Muslim. Iman is located in the heart and refers to all internal and Islam refers to external ways and patterns of Islam. The stronger the Iman, the stronger is Islam. The meaning of the Kalimah is: "There is no illah (deity worthy of worship) except Allah and Muhammad (S.A.W.) is His Rasul". Belief in only one part and the rejection of the other will render a person to be out of the fold of Islam.

Rasulullah (S.A.W.) call for the proclamation of Risaalat was to say "La-illaha-illalaha-tuflihoon" - "Say `La illaha illalah' you will be successful". Success in this world, peace in the grave, salvation in the Akhirat. All and every effort with the sacrifice was to see how the whole of mankind can accept this Kalimah and obtain the pleasure of Allah for Jannat in return.

The effort is to remove the love of this world and focus our atttention on the Akhirat. Our action and life is to be motivated for the Akhirat. The sacrifice is to seek the pleasure of Allah by linking all the creation with Him as this was the Universal Message, call and purpose of all the Ambiyaa. Our duty and responsibility is to remove mankind from the darkness of (Kufr and Shirk) and guide them towards Islam (Light and Hidayat - guidance) and to salvage mankind from the worship of man and guide him to worship our Creator, Allah.

Our struggle is to firmly believe that all power and Qudrat is in Allah's hands, that He is in control, He is the Creator, the Provider, the Nourisher, the Giver of life and death, that He gives dignity to whomever He pleases and humilates whomever He pleases. Our success, victory and failure is solely in His hands. He is the cause of the sequence of events and he cooled the fire for Ibrahim (A.S.) and granted victory at the Battle of Badr. History is replete of such events.

The first part of the Kalima is to believe with conviction and the second part is to adopt the complete lifestyle of Rasulullah (S.A.W.).

Why the stress and effort on Iman?

It is recorded that the greater part of Rasulullah's (S.A.W.) life was devoted to this basic effort and the Sahab (R.A.) said: "First we learnt Iman and then the Qur'an". Once our Iman is strong, then our action on any part of the Shari'ah becomes our second nature.It is logical that when the tree is drying, fertilizer and water is directed to the roots, which when treated bear the best fruit. Similarly, Iman is the root and once nourished, provides the healthy fruit - Islam.

Once the Iman is strong and bright, the reality of all the creation will be visible.

The efforts of the Sahaba (R.A.) young and old, men and women, the healthy and the sick, the wealthy and the poor, the strong and the weak can be related as to show how they sacrificed their blood, children, property and family for the pleasure of Allah so that the Deen spread and flourished to all the corners of the world.

The section on the "lives of the Sahaba (R.A.)" elucidate their striving for Iman.

THE SECOND POINT
SALAAT

Salaat is the second pillar of Islam. It was given as a Divine Gift to Rasulullah (S.A.W.) when he went on Miraj. It was reduced from fifty to five with the reward being for fifty.

The whole section on the "Virtues of Salaat" explains adequately the boons, blessings and rewards recieved from Allah by performing Salaat. The section also strongly admonishes those who neglect to perform their Salaat.

Salaat is the most superior Ibaadat.

Zakaat is the monetary Ibaadat which becomes obligatory under specified conditions eg. to the owner of wealth that is above the Nisaab and that it must be in ones possession for a full year. The

amount to be given is specified at two and half percent. The giver of Zakaat purifies his wealth and becomes richer.

Haj is monetary and physical Ibadat reaping spiritual benefits. Its place, time and duration are specified, i.e Makkah, Mina, Muzdalifa and Arafat in the five days of Zill-Hijja. The Haji becomes richer.

Saum - Fasting is fard for the full month of Ramadaan. It is a physical and spiritual ibaadat wherein eating, drinking etc. is forbidden during the course of the day. The health of the fasting person improves.

Salaat is an Ibadat that has the qualities of Haj, Saum and Zakaat, thus it is the most superior Ibadat. In salaat as in fasting one does not eat, drink or talk etc. One leaves his business and other monetary benefits and sacrifices willingly for the pleasure of Allah five times a day. There are physical and spiritual benefits in it.

Rasulullah (S.A.W.) said: "Wudhu is the key to Salaat and Salaat is the key to Jannat". He showed the Sahaba (R.A.) how to derive the pleasure of Allah with the virtuous Ibadat of Salaat and the Sahaba (R.A.) did so with pleasure.

Our resposisibility is to learn more about Salaat and derive the maximum benefits from it. We have to become steadfast in Salaat so that every other action prevails regularly and constantly in us.

We should study the Salaat habits of our pious elders and ancestors in order to compare the benefits they received as against ours and aim constantly to improve.

THIRD POINT
ILM (KNOWLEDGE) AND
ZIKR (REMEMBRANCE OF ALLAH)

ILM

There are two basic fields linked to Ilm. They are:

1. Aqaaid (belief) and
2. A'amal (actions).

The correctness and validity of Aqaaid and A'amal can be determined and testified with Ilm.

Ilm is conveyed by the reliable, pious, religious, upright Ulema-e-Rabbani, Haqaani, the truthful Ulema who fear Allah and those who do not hanker after the fleeting world.

Ilm is beneficial and valuable. What is beneficial knowledge? It is the knowledge which will benefit, aid and assist a person in this world, the grave and the Akhirat. Many branches of knowledge are futile and can lead to evil actions in vain.

Ilm which does not create the fear and consciousness of Allah and focus our attention on the Akhirat is futile and non-beneficial. In fact it is detrimental to ones spiritual progress.

Every branch of ibadat has its farz, wajib etc. and it is necessary to classify these according to their status and degree. It is farz to learn the farz and wajib to learn the wajib.

The work of dawah creates the urge and enthusiasm to seek knowledge.

One must always take heed that the Nur (light) of Ilm is Amal (action) while Ilm places a proper direction in an action.

ZIKR - REMEMBRANCE OF ALLAH

Rasulullah (S.A.W.) said: "For everything there is a polish and the polish of the heart is Zikr." The heart is classified as alive if one makes Zikr and dead if he does not.

The heart is (purely from the physical and biological point of view) the most important part of the body. From the Islamic viewpoint Rasulullah (S.A.W.) said: "Be aware, there is a piece of flesh in the body which, if it is good, then the whole body is good and if it is bad, then the whole body is bad. "Be aware, it is the heart."

Zikr nourishes the heart and the soul with spiritual food just as healthy food nourishes the physical body.

Let us understand what is meant by Zikr. It is not only the means of remembering Allah using the tasbeeh (rosary beads), but it has a broader implication.

In the Noble Qur'an, no other act has been encouraged without restrictions. Allah says: "O Muslim, remember Allah in abundance." One is not allowed to perform salaat during the prohibited times. The women cannot perform Salaat when experiencing haiz or nifaas. Haj is specified for five days in the

month of Zil--Hijja. A person is not obligated to fast every day of his life. Zakaat is limited by certain conditions. Zikr, the remembrance of Allah can be made at all times and any time. From the above facts, the values, significance and importance of Ilm and Zikr can be easily realised.

FOURTH POINT
HONOURING OUR MUSLIM BRETHREN

Islam was not spread by the sword. It was the good character, fair dealing, proper justice, Divine Laws, the perfect and complete way of life and the rational and the simple belief system of Islam which was personally illustrated by those who carried its banner that attracted people towards it. Islam teaches and ecourages social interaction.

Rasulullah (S.A.W.) said: "There is no monasticism in Islam" - "(to restrict oneself with strict and stringent restrictions to gain spiritual enlightenment). Even in I'tikaf the laws of interacting with others is natural with extremely limited restrictions.

Man is surrounded by humans, and animals and is in constant contact with Islams golden rule not to harm anyone unjustly. This is to be adhered to in spirit, thought, heart, mind and action. It has to be exercised upon all humans and animals, Muslims and non-Muslims, males and females, young and old (i.e. the whole of mankind). This is expressed in a hadith: "A Muslim is a person from whose tongue and hands other Muslims are safe."

Once we resolve not to harm anybody, we are in a position as expressed in a hadith "A Muslim is a person who desires for his brethren what he desires for himself".

One should assist and comfort our brothers to obtain the pleasure of Allah. We should not quarrel, fight, and dispute for the petty gains of this world as this earns the displeasure of Allah. Our transactions and dealings must be fair and just and no ones rights, property and wealth etc. must be usurped.

Fulfilling the rights of our parents, brothers, sisters, kith and kin and the neighbours creates a healthier environment. Affection, love,

respect and honour for our elders as well as juniors maintains respect. Allah says: "Indeed in Rasulullah (S.A.W.) there is a noble pattern (mode) of conduct to follow."

FIFTH POINT
SINCERITY OF INTENTION

This point covers two extremely broad parts:

1. Intention
2. Actions.

Rasulullah (S.A.W.) stated that actions are judged by intentions. The action can be good or bad deriving either the pleasure or wrath of Allah, approved or detested by the Shari'ah. An action is good when the Shar i'ah has classified it to be good. A bad act does not become a good act by a majority vote as is the case in western law. A bad action does not become good by improving the intention eg. one cannot say that he is robbing the rich to assist the poor.

For the pleasure of Allah, the action has to be in conformity to the Shar i'ah and the intention has to be good and valid.

Thus if the action is good and the intention valid the results are good. If the action is good and the intention invalid the result is bad. If the action is bad and the intention valid then too the result is bad.

Sincerity is the core and essence of all actions and Ibadat such as Salaat, Haj, Saum, Zakaat, Zikr, Qur'an Tilaawat, Taleem, Jihad, charity, welfare work, Sadaqah and all other devotions.

There has to be a correct mixture of internal and external. The correct intention for the sole pleasure of Allah develops and increases sincerity.

Sincerity gives impetus, strength, power and velocity to any action. It gives correct directions to actions and brings us the unseen aid and pleasure of Allah.

A bad intention is cosmetic with no beauty below. Even a little child will have no respect for a person who is not sincere.

Any action devoid of sincerity is artificial and has no value in life. Instead of questioning the sincerity of others, we should constantly search for it within ourselves.

SIXTH POINT
GIVING TIME FOR DAWAH

Man has various stages of development, duties, responsibilities and functions. With special reference to the person who has not yet embraced Islam, it is our duty to invite them to Islam as per the Qur'anic injunction "We have created man and jinn for a single worship (ibaadat)", i.e. to recognise the oneness of the Almighty Allah and worship Him by adopting the lifestyle of Rasulullah (S.A.W.) the last and final messenger of Allah.

Once a person has embraced Islam, it becomes his duty to function responsibly and with a specific purpose. The Qur'an states: "Say, this is the way, call towards Allah with conviction (wisdom, foresight) I (Muhammad) and those that follow me" (Sura Yusuf). Thus the Muslims duty is to invite the people towards Allah through Dawah work, tabligh, enjoining what is right and forbidding what is evil, emulating the Ambiya (A. S.), and working as Rasulullah (S.A.W.) and the Sahaba (R.A.) did. Since there is no new Rasul coming after our Beloved Rasulullah (S.A.W.) who is going to continue the work of Dawah, tabligh, jihad, enjoining the good and forbidding the evil etc.?

Once Rasulullah (S.A.W.) came home in a state of sorrow, grief and concern. The signs were clearly visible on his face and his clothing were dusty. His daughter Fatima (R.A.) on seeing this was extremely sad. She was crying and weeping while wiping her fathers forehead. To which Rasulullah (S.A.W.) stated that this message (of Islam) will reach all the corners of the world, it will reach every baked and unbaked home, it will reach the ones in tents and hill tops, it will reach where darkness goes and in one narration where light of the day goes. While Rasulullah (S.A.W.) did not go beyond Tabuk, reached every nook and corner of the world.

It is the responsibility of the ummat of Rasulullah (S.A.W.) to convey the message of Islam every the nook and comer of the world. May Allah grant us the ability to shoulder our responsibility and may He save us from wasting our valuable time in drowning ourselves with the concerns of the material world. May He keep us constantly striving for His Deen so that all our duas are accepted and our actions become good and our whole lives become a source of happiness for those who sacrificed much for this beautiful Deen. Ameen.

THE BENEFITS OF DAWAT

The benefits of Deeni work are manifold and simultaneous. Firstly a conciousness is awakened within oneself that "I am a Muslim". Ones habits of laziness and ease start changing to those of alertness and responsibility. When this happens changes start taking place in our relationship with those around us. Instead of expecting perfection from our wives and children, we become tolerant and understanding. This has a great impact on the proper upbringing of our children. Instead of delivering lectures and sarcastic remarks, we will start working with wisdom and love and the aid of Allah will enter in our hearts, our homes and indeed this will influence the whole of mankind.

THE PRINCIPLES OF LADIES TALEEM

1. The object of Taleem is the thirst to learn and practise Islam by listening to the words of Allah and Rasulullah (S.A.W.) with due respect and reverence.
2. Taleem is the practise of Rasulullah (S.A.W.). Efforts should be made to practise it within our homes and every Masjid throughout the world.
3. It is preferable to hold Taleem in different homes and streets weekly.

4. The programmes are arranged by the responsible menfolk of the Jamaat. They have to approach the owner of the house where the Mashwera has decided to hold the Taleem and obtain permission for the use of the house.
5. If the owner of the house agrees, he is requested to inform the neighbours and arrange a convenient area within his house for this purpose.
6. No refreshments are served at the Ladies Taleem.
7. The programme should be arranged a week in advance so that the ladies responsible for conducting the Taleem can be informed.
8. Controversial subjects and the criticism of any lady not dressed properly and having make-up etc. should be avoided. The ladies conducting the Taleem should cover their hair and be properly dressed in order to win over others instead of chasing them away.
9. The Kitab "Teachings of Islam" should be read for about an hour and thereafter if the ladies agree, they could speak for about fifteen minutes on the six points i.e. Iman, Namaaz, Zikr, love for one another, sincerity of intention and Tabligh.
11. Announcements can also be made in the Masjids.
12. The Taleem should be held in the day time.
13. No one should be forced to read the kitab but the lady who is prepared to read the kitaab should be requested to do so.
14. No Mas'alaas should be answered without being referred to an Alim.
15. We should not consider ourselves to be better than others for we are all sinners and in need of guidance and reformation.
16. The Islamic workers must increase their efforts by introducing Namaaz, Taleem, Tilawat of the Qur'an, Zikr, charity etc daily in their homes.
17. After the Taleem, the ladies should not indulge in any domestic or political discussions but leave for their homes as soon as possible.

BENEFITS OF LOCAL WORK

Nabi (S.A.W.) settled in Madinah-tul-Munawwara for an important an specific purpose. He did not just come to relax and enjoy the green pastures of this land. His responsibility was lofty and as with everything high and noble - it had to be constantly worked upon in order to be maintained and to prosper. The reason that Islam prospered in the years after its arrival in Madinah, was the intense faith and constant practice which was exercised in every situation faced by the people. Although it is impossible to reach that stage of steadfastness, we cannot treat that era as merely a part of history.

The good news is that it is possible to create at least a drop of the atmosphere of that glorious era. Firstly, a few simple changes or additions to our daily routine will start grinding at the rusted engine which will slowly propel the doer into a state of contentment he never dreamed possible. Problems will always confront us, but the important thing is how to react to them. When we start educating our families and our communities about the beauty of Sabr and shukr, a source of barakat is created which astounded many in the past and will continue to astonish many more in the future.

The action which needs to be taken is two fold. Firstly, we should start regular Taleem both in the house and in the neighbourhood by means of door to door "ghust" and in the community via the Masjid. The time needed for these actions is so minimal, yet the benefits one reaps are greater than the effort required for material fulfilment. At least two and half hours a week, three days a month and a bit of daily mashwera.

The benefits of these are as follows:

1. People will become steadfast in Salaat.
2. Iman will be strengthened.
3. The love for Rasulullah (S.A.W.) will be created and increased.
4. The ability to serve the Deen will be livened.
5. Purdah will be prevalent amongst the women and Islamic etiquettes will be practiced by the males.
6. Weddings will be performed in accordance with Deeni guidelines.

7. The Masjids will be more frequented.
8. Huffaaz and Ulama will be created in every home.
9. Tilaawat of the Qur'an and Zikr will increase in the Masjid.
10. The grief for the Ummat will replace the grief of petty issues.
11. Daee (Invitees) will be created in every area.
12. The Masjid Jamaat will spread in every part of the world.
13. Nur (celestial light) will flow throughout the whole world from these areas.
14. The hearts of the people will be filled with grief and admiration for the sacrifices of Rasulullah (S.A.W.) and his pious Sahaaba (R.A.).
15. The transactions of the people will be clean due to the fear of Allah.
16. Responsibility amongst the Muslims will increase.
17. The universal social interaction will be done with unity for a good cause.
18. When effort is made in an area to find solutions to its problems, the people will gain experience in finding solutions to the problems of other areas as well.
19. Because of Local work, those returning from the Path of Allah, will be able to join the work and identify themselves with the good work instead of becoming weak and stagnant.
20. This will increase a sense of brotherhood.
21. With so many false propagators, local work will balance the lies in favour of truth.
22. The enthusiasm and zeal of the participants will increase when all the results become apparent.
23. People will link themselves to the effort and not to individuals.
24. Fikr (concern) will increase if the results are not seen.
25. Difficulties will be borne with patience instead of empty depression. The realisation of what Nabi (S.A.W.) went through for the great Deen will give courage to the workers.

BENEFITS OF TALEEM

1. Actions will be enlivened with enthusiasm and direction.
2. Yaqeen (certainty of results/rewards etc.) will increase. Yaqeen on the help of Allah will increase.
3. A person enjoys the company of the Mala'ikha (Angels).
4. The person will develop the qualities of the Angels through which love for Deeni activities will be created.
5. When daily Taleem starts and the yaqeen increases, then the beauty of taleem is realised.
6. Every member will be responsible for Taleem.
7. Once daily Taleem is adhered to, the heart will be cleansed and the truth will become clearer from falsehood.
8. Contentment will be felt at its performance and grief will be felt when it is left out.
9. A person will be loved by Allah and His Rasul (S.A.W.).
10. Allah will grant the Nur of Ilm, (i.e. at the time of acting, Ilm (knowledge) will be exercised).
11. Daily Taleem creates a link between knowledge and action.
12. Etiquettes of Deen are created.
13. Unity will be created amongst the companions and therefore the strength of these actions will increase.
14. The Mercy and Blessings of Allah will descend.
15. Our lives will resemble that of the life and the Masjid of Rasulullah (S.A.W)
16. Taleem itself will prove that it is the best food for the soul.

DAILY TALEEM

The correct method of daily Taleem is to ask every companion through mashwera to conduct Taleem. The one who has the responsibility to conduct Taleem, should do so with constancy from every section of the Teachings of Islam. This should be done with respect, consideration and regularity. When the book is read, then speeches should be avoided. After the Hadith give a little encouragement towards Dawat. After the Taleem all requests

(Takhaza) are to be made without any insulting or unwise over emphasis.

BENEFITS OF HOME TALEEM

1. All those benefits which are gained in the male's Taleem is also gained in the domestic (home) Taleem.
2. Deen will be strengthened in the male and female.
3. Knowledge and action will also increase in the home.
4. Concern and effort for the Deen will increase in the home.
5. Good actions will also be inculcated in the children.
6. The Mercy of Allah descends in the home by which Satanic influences are not effective. Domestic quarrels will also decrease.
7. The home will be lit with the Nur of good actions such as Salaat, Zikr and Tilaawat.
8. The home will be for the females and children like a Masjid is for the men.

BENEFITS OF DAILY MASHWERA

1. The concern for all the companions will be highlighted.
2. This concern will create unity and solutions for the problems of a particular area.
3. The effort will gain strength and greater agreement will be reached between the Muslims.
4. The concern and effort will be one and there will be barakat (blessings) in the work.
5. The hearts are united.
6. This unity draws the help and mercy of Allah Ta'ala.
7. The ability to increase the work increases.
8. A sense of understanding is reached.
9. One leams to tolerate the opinions of others.
10. When this effort increases, then the demands for the work increase.

11. The abilities of each person is assessed and their strength used for various aspects of the work.
12. The reality of the responsibility will be created in every companion.
13. Every person will become a worker (Daee).
14. From the locality the demands of the whole world will be fulfilled.
15. The blessings of the daily mashwera changes the heart and inclines it towards the Deen.
16. Alertness and haste will replace laziness.
17. Allah's punishment will be avoided.
18. When the concern for the Deen increases, then Allah will assist by granting Hedayat (guidance) and the Deen will spread.
19. Every Ummatie will be used for the Deen.

BENEFITS OF OUT GUSHT

1. Firstly, there is an increase in the work (i.e. a whole new area)
2. Secondly, one will be ashamed to repeat errors and sins in one's own locality.
3. International concern is created.
4. Selfishness is replaced with a generous concern for others.
5. The whole area and country will have local Jamaats.
6. Local work is strengthened by out Gusht.
7. The experience gained from outside increases one's capability to work within the local community.

THE BENEFITS OF GOING FOR THREE DAYS

1. Deen will spread in every town (area) and home.
2. Enthusiasm and zeal will increase in those that go out.
3. Where there is no effort, it will come into existence and the work will be done properly.
4. Those going out will be able to judge their abilities.

5. There will be a revival for new and old workers.
6. Going to new areas will enliven the effort towards Deen.
7. There will be weekly emergence of Jamaats from every area.
8. By the blessings of these Jamaats, the strength to do major good deeds will become dynamic.
9. Life will change for the better for those going out and a similar effort will take place in the area where they go to.
10. Without realising, the confidence in worldly solutions will change to the true confidence in Allah alone.
11. The condition of the whole town (area) will be discussed and the evils in the area will be highlighted, and solutions found.
12. Companions will become accustomed to make sacrifices (Qurbani) to such an extent that major sacrifices become easy.
13. Allah will make regularity and steadfastness become easy.
14. By visiting those places where work is better, one will realise one's shortcomings and this will improve the quality of work back home.
15. Local work will be revitalised.
16. There will be steadfastness not only in the work but in all other actions (i.e. Salaat, Fasting, Zikr).
17. Indifference to the conditions of the Ummat will be replaced by genuine concern for the well being of the Muslims.

Maulana Ilyas (R.A.) said:

"Masjids are the daughters of Majid-e-Nabawi, and therefore, all the things that were done in Masjid-e-Nabawi, also, be done in them."

"Persuade the people to go out of their homes, at their own expense, for the sake of learning and teaching of faith and for spreading it."

"A man is always influenced by his environment. This is the guiding principles of our movement. It is most difficult to take a man out of his surroundings. The aim, therefore, should be to change the surroundings."

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3. An Invitation to Islam (Reprint)
4. Yaseen - with English Translation (Reprint)
5. Nafl, Sunnat, Qaza Salat (Reprint)
6. Shariah Length of the Beard (with additions) (reprint)
7. Masnoon Dua's
8. Islamic Viewpoint on Voting
9. To Emigrate or Not?
10. 40 Ahadith on Saum and Sadqatul-Fitr Laws
11. Salaat Made Easy
12. Status of Imam Abu Hanifa (R.A.)
13. Virtues and Laws of Salaam (Greeting)
14. Translation of 40 Rabbana with Notes
15. How to Complete Missed Rakaats
16. Six Points of Tabligh
17. Masjid Manners and Laws
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